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Kneel to learn what grass blades teach.
Kneel to dewdrops globing skies,
To show you more of Paradise.
Wise man, wise man, do you know
In your wisdom how green things grow?
How revelations burst from seeds?
How gospels banner up from weeds?
Your logic's only a blinding wall—
Ask a rose leaf to tell you all!
Preacher, preacher, do not pass
Eden's pointing blades of grass!
Wise man, wise man, try to be
Rooted so in Divinity!

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 ALFRED HAMPDEN MOORHOUSE, Editor
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Vol. 44

DECEMBER, 1949

No. 12

**The Masonic Craftsman extends
 to its readers throughout the
 world, best wishes for a
 Merry Christmas
 and a happy
 New Year**

GOETHE'S VISION OF EVIL

By KARL JASPERS

[During a year when the anniversary of the birth of a great poet is being celebrated throughout the world it is interesting to read the view of a competent writer familiar with the great man's life.] Ep.

Faust gives a false version of St. John's gospel. For "In the beginning was the Word" he puts "In the beginning was the Deed." That Faust is the man of action, forging his way through the world and in his last moments winning land from the sea, is regularly interpreted as a glorification of human activity. But Goethe does not by any means unambiguously invite this conclusion. Faust's enterprises come to grief without exception. Inseparable from his activity are its pernicious results. It begins with the ruin of Gretchen's life; it ends with the destruction of Philemon and Baucis.

Thus the question of the significance of activity gives place to the question of evil. Goethe brings evil into view in the double aspect of Faust's actions. Faust enters into a pact with the Devil, but with the reservation that he will be his master and not his victim. This faith in himself is foolhardy, but so was the turn to magic, which proved abortive and is now resumed in a new form with Mephisto. In both cases Faust surrenders "control," and all the more since in the sequel his unbridled desire, his wilfulness, his lust for power, his self-deceptions, his unreflecting eagerness, continually leave room for the Devil to take a hand with decisive effect.

Faust never really wants to do evil. But he is the cause of it. He had no desire to ruin Gretchen, nor to poison her mother, nor to kill Philemon and Baucis,

nor to burn down the chapel. In his innocence of any active evil intention lies the double aspect of his position. He did not mean anything to happen, he did not know that it would. But it was through him that it did happen, because he had lost control, had appealed to magic and to the Devil for aid, had not accepted human limitations.

Goethe intensifies the double aspect at the end of "Faust." Just before Care makes him become blind, Faust comes to the realization that pours light upon his whole calamitous life:

Never have I yet fought my way to freedom.
 Could I but banish Magic from my path,
 Entirely unlearn every incantation,
 And face thee, Nature, as a man alone,
 'Twould be worth while to be a human being!
 I was one once, before I sought dark ways. . . .

To be a human being means, for Faust, to grasp with real forces that which is possible within the scale of the finite. But this Faust can no longer do. In face of the danger from Care, he says to himself, "See that thou speak no word of sorcery," and he then suffers actual experience of natural human existence in becoming blind. But there is no further change in him. Goethe, with a ruthlessness that may suggest scorn, humiliates his Faust at the end within the bounds of finite human existence. He still leaves to the blind Faust the illusion of his creativeness, his command, his arrogance:

The greatest task's achievement needs
 But one mind to a thousand hands,

whereas what Faust imagines to be the clangor of the work on canals and embankments is really the digging of his own grave by the lemmings.

While Faust's word is of his insubstantial vision—"on a free footing with a free people," "living not in security, but in free activity"—Goethe shows his deed as the direct opposite of all that: he exults—"It is my multitude in thralldom"—and orders Mephisto to procure laborers—"Pay them, tempt them, press them into service."

Goethe sees evil with ruthless clarity, and reveals it in the continual succession of double aspects of Faust's actions. He makes evident, however, the gravity of the alternative between good and evil by means of the meek of spirit—with particularly moving effect in Gretchen, who refuses to be saved by Faust because Mephisto is with him; and impressively in Baucis, who sees through the devilry of Faust's magic creation of land. The truth is in these simple people.

And now comes the great leap to the metaphysical overcoming of evil. What is the meaning of Faust's salvation? Grace comes to him even in this world. The

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unconscious goodness within him is in continual opposition to Mephisto; it preserves against him the substance of Faust's love and his exalted idealism; it revolts—always too late—against his calamitous acts.

Evil in "Faust" means, in the last resort, the earthly element. In the "united dual nature" of man it is inextricable. But God, and God alone, can eliminate it. Purification takes place only after death. Faust is wrenched away from the Devil. But for his redemption Goethe himself gives ambiguous reasons: is the unceasing effort for redemption of worth as a pure ethos, or as a force of the monadic entelechia beyond good and evil?

Faust's offences seem suddenly to vanish into nothingness. One is reminded of Goethe's lines on Napoleon:

On Judgment Day before God's throne
 Stood the hero Napoleon. . . .

The Devil has the register of sins ready; there, unanswerable, are the facts of Napoleon's crimes. But the Lord God interposes:

Spare Us your lengthy memorial:
 'Tis too Herr-Professorial.

Evil is overcome by God's will, because in a higher being it is no longer evil.

A notable dictum of Goethe's about his "Faust" is recorded by tradition:

Evil is the opposite of good, but the opposite of evil—namely, good—is never allowed to be lacking. . . . Faust, a distiller of the invisible dæmonic in all living and doing, a discoverer of evil future and good-seeming present, and so vice versa!—a powerful preacher of "Judge not."

Evil loses its sting, becoming a necessary element of good itself. It has no independent power. This is the sense of many of Goethe's dicta:

The world is an organ, and the Devil is the blower.
 The dæmonic is to be regarded as a tool of a higher governance of the world.

Evil is a part of Man, and always has its good side. It is always negative, and indispensable as a spur of the positive. The Devil is not an adversary but a servant of God. Man's activity, all too easily relaxing, needs the stimulus of this fellow-worker. God says to Mephisto: "I have never hated your sort."

Some people have been indignant at Goethe's representation of the Devil as so good-natured, so innocent, so impotent. Goethe, unlike Kant, is in the line of the

thinkers Plotinus, Nicholas of Cusa, Spinoza, and Hegel, to all of whom evil had become of no account. He wanted to free us from the fearful alternative of good or evil, from continual judgment and condemnation, to give us the breadth of loving reason. It would be a facile misuse of the metaphysical approach to attribute two sides to all things and by indifference to relative values to bring all things to a common level. Difficult and, perhaps, even beyond human capacity is Goethe's claim that with love, and without infringing accepted norms, we should see the real in its entirety as a unit, virtually with the eyes of the Deity.

No evil and no malady of the world could take from Goethe the joy of living. Unshakable was his trust in being:

Whatever be its shape, life is good.
 Hold to existence, and with joy.
 Ye fortunate eyes,
 Whatever ye saw,
 Be it what it might,
 It was still so lovely.

That was life as Goethe saw it. The essence of things seemed to open to his love. A wonderful light spread over everything. Grown free from repugnance and hatred, his eye was able, in bright and kindly vision, to discover in their purity all things that existed. It makes man better that he can eternally become as Goethe saw him, because that is as he really should be.

Hence Goethe's certainty that all must restore itself, even after the most frightful errings:

Every human failing is atoned for by pure humanity.

Because trust in Goethe grows with growing attention and regard to him, he is important to us even where he seems to err. Even in his error there will be found an element of truth, even in his limitation an element of greatness.

It may fairly be asked: Is Goethe's work such that it still has a message even in supreme distress, with Man at the end of his tether? To not a few he has given final guidance. Others may have an experience in which Goethe has no longer given the desired impulse. But his picture, and the knowledge that such a man lived, remain even then like a ray from the world of light.

Goethe refused to recognize radical evil; he was able to admit evil, but at once saw its good side. This is the sign of a limitation, at least in the limited view of the totally menaced and tortured and guilt-laden.



OUR VOLUME OF THE SACRED LAW

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Of the Three Great Lights, the Volume of the Sacred Law—the Holy Bible for Christians and Jews—is known as *The Great Light*.

It rests upon every Masonic Altar. It is "the rule and guide of our faith and practice". On it all candidates are obligated. Quotations from it occur many times in our ritual. Its teachings are emphasized, its influence on our Fraternity is great, and, presumably at least, every Mason has read it, does now read it.

It is the commonest book in the world; no one knows just how many Bibles have been printed but well over one billion. It is, in some editions, the most inexpensive book in the world; millions of copies are given away and millions more sold for but a few cents. The contents of no other book is so well-known.

But to know the letter is not necessarily to know the spirit; to know the spirit is not necessarily to know the letter. Even among those who know the contents of the Bible well, and love it much, is often to be found little knowledge of the book, as a book.

If we lay aside for the moment its contents, teachings, poetry, history, romance, drama, we may see a little of that great body of information about the Bible which is of intense interest to Masons.

When did the Bible come into Freemasonry? No one has yet had the temerity to fix any day, even any year, as the beginning of a practice that now has the sanction of important Masonic law; that no lodge can exist, or hold a communication without the Three Great Lights in Masonry, of which the first and chief is the Volume of the Sacred Law.

Somewhere between 1717 (year of the revival, the formation of the Mother Grand Lodge) and 1750, the Holy Bible became the Book of Books to Freemasonry. Early lodge minutes give us here and there a word, a phrase, a date. From these can be pieced together a history of sorts; doubtless true in the main, doubtless as mistaken in its details.

Not until many years after the appearance of the first Bible in print (15th century) did Bibles become inexpensive enough to be possessed by the man or lodge of ordinary resources. Masonic obligations in early days were taken on the Old Charges, contained in some Manuscript Constitution. In 1560 the Geneva Bible was published, the first to use chapters and numbered verses. If any Mason or any lodge used a Bible thus early this was probably the one.

The King James Version—the practically universally used Bible of our times—was not printed until 1611.

In 1717 one John Baskett, an Oxford printer, published the Bible; it became popular with Masons as with many others, and perhaps was among the first officially used in lodges. It is often mentioned in early lodge inventories.

But for more than half the life of the Fraternity

(supposing that Operative Masonry began to change into speculative some four or five hundred years ago) it was the Old Charges, not the Bible, which was used to give solemnity to the obligations. When the Bible first came into lodge use, apparently it was for the same purpose as now in a court of law; to make the obligation binding, to put the threat of spiritual punishment behind perjury. We use it thus, but for much more. Our Great Light is "a rule and guide of our faith and practice."

Early Freemasons, like the majority of their fellows, could not read. The greater number of men and women of the middle ages had never heard of the Bible. If they had heard of it, they never saw one; early Freemasons would not have dared to use a Bible in lodge even if they had one, as it was strictly the property of and jealously guarded by the church, which forbade laymen to possess or to use a Bible. It was for the church and the priest to say what men were to know, what stories from the Bible they could hear.

But when from early presses Bibles became first a trickle, then a stream and finally a flood, when illiteracy gave way to schools and reading was no longer an art only for the wealthy, the educated, the priest and the lawyer, the church had to give way; the Bible was too strong, too necessary for people. It burst the priestly bonds and became the precious possession of all.

It was then that it came into lodges, first as a mere aid to making a promise binding, then, gradually, as a substitute for the Old Charges, which the Bible finally dispersed altogether as a book on which to take obligation.

It is not provable, but seems probable, that the name, "The Volume of the Sacred Law" came into use because the Old Charges, first the sole occupant of the pedestal (altar, as we now have it) was "The Book of the Law". As such, these persist in modern Masonic ritual as "The Book of Constitutions, Guarded by the Tiler's Sword."

The Bible was not originally in a lodge either a book of religion or a book of faith, or a book of either Protestant, Catholic or Jew. Lodges have never adopted a creed, become churches, made theological tests. Some early Grand Masters were Catholic in faith, and until some time after the first Papal Bull against Freemasonry, many Catholics were Masons, and used freely the King James version in their lodges, although, it is well known, the Catholic Bible includes a number of books in its canon which, if they appear at all in the Bibles of today, are the Apocrypha—"the hidden books"—which are not within the Protestant canon.

The very word "bible" is comparatively new, as applied to the Scriptures. The Jews divided their sacred writings into three parts: The Law (first five books of Moses); The Prophets (Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor Prophets); and The Writings, the rest of the sacred books.

Jesus referred only to "The Law and the Prophets." Nowhere in the Holy Scripture does the word "bible" appear. Bible comes from biblos, the Greek word for the bark of the papyrus; biblos became biblion, and the plural, biblia, which means small books, little writings.

Chaucer uses the word to mean *any* book; note our own use of *bibliography*, a list of books; *bibliophile*, a lover of books. Shakespeare knew his Bible well, but never once called it by that name; he speaks of Holy Writ, the Scriptures, the Gospel, etc. And the word "bible" is not used in the dedication of the King James Bible!

In the sense that its use came after printing it is a modern word just as its use in lodges, now universal, is modern compared to the age of Freemasonry as a Craft.

No original manuscripts of the Bible are anywhere in existence. The King James version scholars did indeed state that their work was "translated out of the original tongues" but they meant Hebrew, Greek, Aramaic, and possibly some other ancient languages, not "original documents." The original writings have long since perished. Papyrus rotted and dried up, clay tablets were broken, even animal skins (parchment) does not escape the ravages of time, loss by fire, flood, theft and wilful destruction. It is doubtful if the "original writings", which were copied and re-copied, were in the handwriting of their authors; many if not most of them were probably dictated, just as the Apostle Paul is known, from his own words, to have dictated his letters. He speaks of "the salutation of me Paul with mine own hand" and again "the salutation of Paul with mine own hand, which is the *token* of every epistle I write". In I Romans (16:22) the secretary identifies himself: "I, Tertius, who wrote this epistle, salute you in the Lord."

The earliest known copies of the Bible now in existence are the Sinaiticus and Vaticanus codices, believed to be made about the 4th century A.D. These are in Greek. There are several thousand manuscript copies of all or parts of the Bible, which date from the 4th century to the invention of printing; as few early manuscripts have dates it is difficult to be sure of the time of their writing except for internal evidence.

Uninformed people believe that our English translation was made directly from the originals; this of course is ignorance, like that of the indignant reader who protested the language of the Revised Version by saying "The English language was good enough for Jesus and the apostles and is good enough for me!"

The invention of printing and the first printed Bible (often called the Gutenberg Bible, from the inventor of printing, though it is doubtful that Gutenberg actually printed it) marked the end of manuscript copies and the beginning of the spread of the Bible throughout the world. Gutenberg's invention was moveable type, which could be used, recombined and used again. Prior to this invention printing was done from carved wood blocks. Gutenberg conceived the idea of movable type of metal, and his discovery of the punch, (which makes

the matrix) the matrix, (which form the letter) and the mould (which holds the molten metal) was undoubtedly the greatest ever made by man for man since the invention or discovery of language.

What must have been the thoughts, the joy, the happiness of men when at last they could see with their own eyes what hitherto they had known only in tales from mouth to ear, can only be imagined. The stained glass window, the picture drawn by an artist, the "block books" of the pre-printing era gave snatches, hints, small excerpts from Biblical stories. Doubtless the priests did all they could to translate their precious and concealed manuscripts into speech for their congregations. Suddenly came a river of books! Printing, at first almost as expensive as manuscript copies, was quickly improved, and Bibles began to pour from the hand presses of those days. What it meant to a Bibleless world is better imagined than described!

The invention of printing and its application to Bibles was to have some odd results; one of these was the apparent impossibility of printing a Bible without an error—sometimes an absurd error.

Thus we have the so-called "Printers Bible" of 1702, in which the Psalmist is made to say "*Printers* have persecuted me without cause" instead of "*Princes* have persecuted me, etc."

In 1809 appeared the "Idle Bible" in which is "Woe to the idle shepherd that leaveth the flock" instead of "idol shepherd." "Idol" in those days meant worthless, counterfeit, no good. The Revised Version changes the King James "idol" to worthless.

The "Breeches Bible" (Geneva Bible, previously referred to) was printed somewhere about 1557-60. Here, in the Garden of Eden Adam and Eve "sewed fig leaves together and made themselves *breeches*." King James Version makes it "aprons". The "Breeches Bible" had more than 160 editions and was very popular, much more so at first than the Great Bible, as it was called, then used in English churches.

The "Wicked Bible" (sometimes called Devil's Bible or Adulterous Bible) was a King James Version printed in 1631 in which "not" was left out of the Seventh Commandment, making it read "Thou *shalt* commit adultery." (!) Every copy of the edition was ordered destroyed and the printers fined heavily, but a few copies escaped and are now almost priceless.

The "Unrighteous Bible" is a King James Version printed in 1653 in which is "Know ye not that the unrighteous *shall* inherit the kingdom of God?" Whether the second "not" was omitted accidentally or in malice is any one's guess.

"So that thou shalt not need to be afraid for any bugs by night" was the rendering of Psalm 91:5 in an English translation printed in 1551. In the King James Version the words are "Thou shalt not be afraid for the *terror* by night." But this was not a printer's, nor even a scholar's error; merely a choice of a word. In those days the word "bug" meant ghost, bogey, goblin, evil spirit.

A King James Version printed in Oxford in 1717 (The Baskett Bible, hitherto referred to) speaks of the "Para-

ble of the Vinegar" instead of the "Parable of the Vineyard"—hence the "Vinegar Bible."

Our Bible was written by many men over a period of at least a thousand years. Parts of the Bible are the work of many editors, commentators, scribes. Literary property was not known in those days; writers felt free to change alter, add to, existing records. Much of the old books of the Bible were transmitted orally from generation to generation, of course getting changed in the process, just as Masonic ritual suffers changes by "mouth to ear" instruction. Psalms, for instance, did not reach its present form until about a hundred years before the Man of Galilee. Much if not all of the New Testament was composed, written, dictated, reduced to writing during the latter part of the first century after the birth of Christ.

Curiously enough, this great collection of books, which has had a more profound effect upon man than any other ever written, uses comparatively few words of the large English vocabulary. English today contains some half million words; the Bible uses only some 7,000 (an exact count is impossible because of differences of opinion as to what is "a word"; for instance, work, worked, working may be counted by one compiler as one word, by another as three words). But no count has more than 10,000 different words used in both Testaments.

There are 1,189 chapters in the Bible; 31,173 verses;

773,692 words; (the count differs with different enumerators for the reason given above); and it is estimated that there are slightly more than 3,500,000 letters in the Bible—3,500,000 chances to make an error in any printing! The longest verse is Esther 8:9, which has ninety words; the shortest is John 11:35, two words—"Jesus wept."

Italics in the Bible are not for emphasis; they are words inserted to make translations readable, printing these in italics is a scholar's device which dates from about 1556.

No version of the Bible has ever had the spread, popularity or reverence given the King James. The Revised Versions of 1881, 1885 and 1901—which made some 36,000 changes in the language of the King James Version—though thought by many to have improved the accuracy of translation and come nearer to the original writings in form, to most seem to have sacrificed much in poetry, imagery and beauty.

The King James Version has covered the earth. It has been translated wholly into nearly two hundred tongues and partially into nearly eleven hundred. It is the foundation on which all Christian and Jewish churches are erected.

And it is the "stone of foundation" of all Masonic lodges.

ANTHONY SAYER, GENTLEMAN

Do you believe in ghosts? Doubtless not. Yet the pale wraith of an unknown man haunts the corridors of Masonic history and the minds of Masonic students, for what he was and what he did profoundly influenced the growth and development of the Masonic fraternity.

The first Grand Master of the first Grand Lodge, formed in England in 1717, less is known of Anthony Sayer than of any of his successors. Where and of whom he was born; what his life was like; whether he was married or single; what his education was; where he lived—of these we know nothing.

Of what little we do know, not much can be said of its accuracy. For the minutes of the first Grand Lodge were not written until years after the event, and Anderson, who wrote them, has none too good a reputation for either accuracy or veracity. Internal evidence indicates here and there an apparent deliberate misrecording of facts; luckily the same internal evidence also indicates the probabilities of correctness in some particulars, including the election of the first Grand Master.

Anthony Sayer first appears upon the Masonic scene on two pages of Anderson's Constitutions of 1938 as follows:

"King George I entered London most magnificently on September 20th, 1714; and after the Rebellion, A.D., 1716, the few Lodges at London, wanting an active Grand Master, by reason of Sir Christopher Wren's Disability, thought fit to cement under a new Grand Master, as the center of Union and Harmony. For this purpose the Lodges,

1. At the Goose and Gridiron, in St. Paul's Churchyard,
2. At the Crown, in Parker's Lane, near Drury Lane,
3. At the Apple-Tree Tavern, in Charles Street, Covent Garden,
4. At the Rummer and Grapes Tavern, in Channel Row, Westminster,

And some old Brothers met at the said Apple Tree; and having put into the Chair the oldest Master Mason (being the Master of a Lodge), they constituted themselves a GRAND LODGE *pro Tempore* in due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (called the GRAND LODGE) resolved to hold the Annual ASSEMBLY and FEAST, and then to chuse a GRAND MASTER from among themselves, till they should have the Honour of a NOBLE Brother at their Head.

Accordingly

"On St. John Baptist's Day, in the 3d year of King George I. A.D., 1717, the ASSEMBLY and FEAST of the Free and Accepted Masons was held at the foresaid Goose and Gridiron; now removed to the Queen Arms Tavern in St. Paul's Churchyard.

Before Dinner, the oldest Master Mason (being the Master of a Lodge) in the Chair, proposed a list of proper Candidates; and the Brethren, by a Majority of Hands, elected

MR. ANTHONY SAYER, Gentleman, GRAND MASTER of Masons, who being forthwith invested with the Badges

of Office and Power by the said oldest Master, and installed, was duly congratulated by the Assembly, who paid him the Homage.

Mr. Jacob Lamball, Carpenter,
Capt. Joseph Elliot,.....

Grand Wardens.

SAYER, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand Officers every Quarter in COMMUNICATION, at the Place that he should appoint in his summons sent by the Tyler.

"The ASSEMBLY and FEAST was held at the said Place, June 24, 1718, where Brother Sayer, having gathered the Votes after Dinner, proclaimed aloud our Brother, GEORGE PAYNE, Esq.; GRAND MASTER of Masons, etc."

Commenting on this short and colorless account of the most important event in Masonic history Dr. Joseph Fort Newton writes:

"So reads the only record that has come down to us of the founding of the Mother Grand Lodge. Who were present, besides the three officers named, has so far eluded all research; their faces have faded, their names are lost—but imagine the scene! The big room extended the width of the house, thirty feet one way and nearly twenty the other. In the center was an oak table, around which the delegates from the various lodges sat on chairs, smoking their pipes. The seat of Anthony Sayer was before the fireplace, with its polished brass fire-irons, with chestnut-roasters and bed-warmers hanging on either side of it.

"It was an hour of feast and fun and fellowship as they sat down to dinner together, as English lodges do today. Each man had a rummer of foaming ale before him on the table, and as he drained it betimes it was refilled by a handsome maid, Hannah, whose name has survived long after others were lost. Only a few memories of that event which divided the story of Masonry into before and after; the famous sign in front of the house, so ugly that a Swan and a Lyre were mistaken for a Goose and a Gridiron; the skittleground on the roof; the small water-course, a rivulet of Fleet Brook, for which a way had to be made through the chimney; the pillar that propped up the chimney, and—Hannah, the maid!"

Was Anthony Sayer a "Gentleman" as described in the Minutes of Grand Lodge? The word then in England had quite a different meaning from what it has now in this country. In the days in which Sayer lived a man might beat his wife, cheat at cards, engage in a public brawl on the streets, even steal from his neighbors and still wear the appellation "gentleman" provided he had lineage, lands, and did not work for a living—was not, in other words, "in Trade."

Nothing in the above must be construed that any suspicion has ever rested against the memory of Sayer that he was a rascal; the question which has caused considerable research concerns his right to be known as Esquire, a Gentleman, a person of birth and property, and has nothing to do with his character.

For many years the assertion in the Grand Lodge's minutes was clouded by the unreliability of Anderson,

the recorder of those instruments. Long and patient research by J. Walter Hobbs, Past Master of Quatuor Coronati, the famous research Lodge of England, seems to establish the probability that Sayer was of good family and in means and circumstances, at least at the beginning of his Masonic career, a gentleman in the then English use of that term.

The question doubtless seems relatively unimportant: its stressing here and in the arguments of students are concerned mainly with the thought that if he were not a "Gentleman", the Craft later adopted a new idea, of having always a brother of "quality", if possible a peer of the realm, as Grand Master. If Sayer were actually of gentle birth and was selected because of that fact, the idea of "quality" in the titular head was already ingrained in the four old Lodges who formed the first Grand Lodge in 1717.

Three excellent portraits of Sayer are extant: the artist Highmore, a Junior Grand Warden of the Premier Grand Lodge, painted him and from that painting at least two and perhaps three engravings were made. The first by Brother J. Faber, a Grand Stewart, is dated 1750. Another is dated 1790. The third, in the possession of the District Grand Lodge of the Punjab, is similar to the 1750 engraving except for the peculiar circumstance that the Punjab portrait does not show the apron which is worn by Sayer in the original. Did some one alter the original by removing the apron? Or is the apronless engraving a proof from a plate which was not finished and to which the apron was later added? If so, the original painting by Highmore—now lost—doubtless had no apron. But that seems improbable, since the portrait is not only of Anthony Sayer, but "Anthony Sayer, Gentleman, Grand Master of the Masons." A portrait painted of the first Grand Master, by a Grand Lodge officer, and engraved by another brother of the Craft, also an officer, would in all probability have been painted with an apron, not left for an apron to be added by an engraver in later years.

It is of interest to note that the apron is white, and that it is worn with the flap up; also this portrait of Sayer, according to the noted English Freemason F. J. W. Crowe, is the first graphic representation of the Masonic apron.

A short account of most of what little is known of Sayer appeared in the *Freemason*, June 6, 1925:

"We also find among the worthies of the Old King's Arms Lodge, No. 28, London, England, the name of that somewhat elusive character, Anthony Sayer, the first Grand Master of England, about whom less definite information is known than of any of his successors in that high office. After serving the office of Grand Master in 1717, he, like George Payne, descended, in 1719, to the Chair of Grand Warden. His name appears among the lists of members of the Lodge which met at the Queen's Head in Knave's Acre, in Wardour Street, for the years 1723, 1725, and 1730, which Lodge stands as No. 11 on the Engraved List in the Library of Grand Lodge, and is now known as the Lodge of Fortitude and Old Cumberland, No. 12. It is now

known that he became Tyler of the Old King's Arms Lodge in 1733. It is also known that he received assistance from the Charity Fund of Grand Lodge in 1730 and again in 1741, and the Minute Books of the Old King's Arms Lodge reveal the fact that he received assistance from their funds in 1736 and 1741. According to a notice in the London Evening Post of January 16, 1742, ten days after the election of his successor of Tyler, he passed away a few days prior to that date, evidently in good Masonic odour since the funeral cortege set out from the Shakespear's Head Tavern, in Covent Garden, then the meeting-place of the Stewards' Lodge, followed by a great number of members of the Ancient and Honourable Society of Freemasons of the best quality, the body being 'decently interred in Covent Garden Church.'

According to the Church Register the funeral took place on January 5, 1742.

In 1724 Sayer petitioned Grand Lodge for a sum of money. Whether this was charity, at the beginning of the personal troubles which brought him to poverty; whether he asked for money for some other purpose; whether he received any, history is silent. He again petitioned Grand Lodge in 1730, and this time received fifteen pounds "on account of his having been Grand Master." Then, only a few months later, the minutes of Grand Lodge record:

A paper, signed by the Master and Wardens of the Lodge at the Queen's Head in Knave's Acre, was presented and read, complaining of great irregularities having been committed by Brother Anthony Sayer, notwithstanding the great favours he hath lately received by order of the Grand Lodge."

The sequel is told in the minutes of December 15th, 1730:

"Brother Sayer attended to answer the complaint made against him, and after hearing both parties, and some of the Brethren being of opinion that what he had done was clandestine, and others that it was irregular, the question was put whether what was done was clandestine, or irregular only, and the Lodge was of opinion that it was irregular only—whereupon the Deputy Grand Master told Bro. Sayer that he was acquitted of the charge against him and recommended it to him to do nothing so irregular for the future."

Just what it was he did is anyone's guess, and many have been the speculations. Whatever it was, it was not sufficient to warrant anything worse than reprimand, if the words can be so considered.

Speculation has been rife as to why this shadowy unknown was chosen as the first Grand Master. While likely he had some position and place in life, he was too undistinguished to leave any real record. It is commonplace now and doubtless always has been, that the proposer of a new idea, plan, scheme which meets with the approbation of any body of men, is almost invariably commissioned as chairman of the committee to carry it out. More than one noted authority has

believed that Anthony Sayer was the Mason who first proposed the idea of a Grand Lodge to the brethren who eventually formed it. Hobbs thinks that, if not the original proposer of the Grand Lodge, Sayer may have been a prime mover in the deliberations and arrangements—doubtless long drawn out and provocative of much dissension, discussion, opposition and delay—which eventually resulted in the four old Lodges forming the Premier Grand Lodge.

If this is so—as seems not improbable—then Anthony Sayer takes on a great, even an awesome importance. Instead of being merely an undistinguished "gentleman" chosen Grand Master by brethren trying a new experiment, he becomes the mainspring, the force behind, the original cause of the whole system of Grand Lodges of the world. He is transformed from what his undistinguished and sparse history makes him, to the great Father of Freemasonry as we know it.

It is this possibility—it can hardly be said to be a strong probability—which gives Anthony Sayer his robes of honor in Freemasons' memories, and makes of the thin ghost of an almost anonymous life a rounded figure of high importance.

In the London Post of January 16, 1742, appears this notice:

"A few days since died, aged about 70 years, Mr. Anthony Sayer, who was Grand Master of the most Ancient and Honourable Society of Free and Accepted Masons in 1717. His corpse was followed by a great Number of Gentlemen of that Honourable Society of the best Quality, from the Shakespear's-Head Tavern in the Piazza in Covent-Garden, and decently interr'd in Covent-Garden Church."

And it is here that research students must leave him. But Romance may add a word.

If it is true that Anthony Sayer, Gentleman, was the first to propose a Grand Lodge to save from extinction the Speculatives whose Lodges were slowly dying from lack of coordination and direction; if he were the driving force behind which carried the proposal through, he must have prophesied to those he sought to persuade to these views that a Grand Lodge would do much; that it would increase, not decrease the number of Lodges; that it would foster the making of more Speculative Freemasons; that it would result in the spread of Freemasonry. Perhaps he promised that it would spread beyond London, even into the Provinces—even, perhaps, to the shores of the sea in all directions from London!

And if he did a reverent Romancer may see in any of thousands of Temples, in any of multiplied thousands of Lodges the world over, in the presence of any gathering of the five million brethren of English speaking Freemasonry, this misty wraith, present in a corner, stretching out fleshless and diaphanous ghostly arms and crying in a weak and unheard voice, "Oh, I told you so—I told you so—I told you so!"

MASONRY VERSUS COMMUNISM

WILLIAM B. MCKESSON, 32°, San Marino, California

We Masons "as citizens" are enjoined to be exemplary in the discharge of our civil duties by never proposing or countenancing any act which may tend to subvert the peace and good order of society. As a corollary to this duty, we are adjured to pay due obedience to the laws under whose protection we live and never to lose sight of the allegiance due to our country. One cannot be a true Mason unless he is a loyal citizen.

There is much public discussion in our country today about Communism. Without a very clear definition of the term Communism, public debate is being conducted in many quarters over the question of the spread of the teachings of Communism in America. The National Congress and the State Legislature have standing committees on un-American Activities. Many of our nation-wide organizations, fraternal, civic and veteran, have set up committees and commissions to deal with the subject of Communism in America.

Is it out of place, then, for those obligated to the principles and tenets of Freemasonry to give consideration to this public question? Most Worshipful Grand Master Edward H. Siems, in a series of recent addresses, has laid this question before the members of the Craft in California. He has pointed out with emphatic clarity that our order does not take a stand *as an organization* on public questions, but that *as individual Masons* we cannot justify a failure to do so. To the Scottish Rite Mason his message has an especial appeal as it constitutes an embodiment of so many of the obligations we have taken in our beautiful degrees.

Just what is our duty as a Scottish Rite Mason toward Communism? There are, perhaps, many answers to that question; each of us will place emphasis on that phase of the answer that seems most important to us. It may be of assistance, however, to ponder for awhile on the following suggestions, that may lead us to that answer which satisfies us. If we have a duty, each must be satisfied with the answer he accepts, if that duty is to be discharged—an answer forced upon one will not be a true answer.

Isn't that, then, the first point to be made in reflecting upon the difference between Communism and Democracy, i.e., Democracy is founded upon the concept of the dignity of the individual, while in Communism the individual is submerged into the group? We believe that man is the son of God; therefore, that governments were instituted among men for the benefits they could bring to men. The contrary philosophy is that governments are supreme and that individuals only exist in order to preserve and perpetuate governments—or governing groups. This basic distinction, it seems to me, is abhorrent to every principle of Freemasonry. It renounces the theory of equality among men; it nullifies liberty, justice and freedom. When the state becomes more important than the citizen, what becomes of brotherly love? Who can preach charity or relief to a people who believe that they only live so

long as they can serve the state? Masonry exalts the cardinal virtues of temperance, fortitude, prudence and justice. Those are individual attributes, not those of a corporate entity. If these things be true, then wouldn't the individual Mason find it desirable to extend his efforts to exemplify brotherly love, relief, temperance, fortitude, prudence and justice, if he would combat the spread of Communism?

A second glaring distinction between Communism and Democracy that becomes immediately apparent is a religious distinction. In all ages man has instinctively turned to the unseen and supernatural for help when he was unable to help himself, for comfort when his burden seemed more than he could bear unassisted, and for praise when victory had come his way. This instinct to solicit aid from a power greater than ourselves, we call prayer. Freemasons early learn that divine assistance is available through the medium of prayer. We do not believe that reliance upon God is an evidence of weakness, but the Communist does. He cannot accept God for then he would admit that his all-powerful state is not supreme. We teach that we get strength by being attuned to God's will; the Communist cannot admit there is anything stronger than The Group. Masonry is not a religion, it has often been said, but no one can subscribe to its lofty principles without being religious. If one who subscribes to Communism refuses to accept the doctrine of the Fatherhood of God, he cannot become a Mason. If Masons would combat Communism, then, should they not redouble their efforts to make it understand by teaching and example that Democracy is a way of life as well as a form of government? "Where there is no vision, the people perish."

Anything that threatens the peace and security of America is bound to stir many deep emotions. One of the most salutary ways to combat Communism is by having an informed citizenry. Name-calling and pinning labels on groups and individuals will not check the spread of Communism in America. Let us, as Masons, however, know what the facts are. We should be able to learn the Truth, secure in our knowledge that "the truth will make men free." It is our great opportunity to preach the benefits of democratic living. As Masons we should realize that we do better to win on our own strength rather than on the weakness of our adversary. There are those who belittle our freedom, who seek to dispel our faith in the supremacy of rights of the individual; who preach the false doctrine of a better life under other systems of government. The facts are with us in that kind of debate; let us be sure we know them and, having found the facts, let us have the fortitude to make them known with vigor and candor. A failure to do so may result in our doing by default what others would do by design.—Los Angeles Scottish Rite Bulletin.



THE ORDER OF RAINBOW

MARK SEXSON, 33°, Founder, P.G.M., Oklahoma

Written especially for the Grand Lodge of Iowa

On April 6, 1922, we initiated the first class of Rainbow Girls in the Scottish Rite Temple here in McAlester, Oklahoma. I had served this group of Scottish Rite Masons for many years as Secretary. During World War I, we gave permission to the Red Cross women to use the lobby of the Temple, and its dining room, for their various activities. Many of these women had daughters in high school, and the building was located just across the street from the Temple. At noon the girls would come over to the Temple and have lunch with their mothers. We operated a small lunch room in the Temple then, and it was an attractive place for the girls to spend their noon hour. We had two lovely libraries and lots of big easy chairs. In fact, there had never been many women in our Temple other than in the Eastern Star Chapter room. Our Inspector General at that time would allow no one to go over the entire Temple unless he was a Mason in good standing. War seems to make things different. Our boys had gone across the sea to fight and to die, if necessary, to make the world safe for democracy. This sacrifice on our part, in giving up our boys, brought us all a little closer together, tore down many barriers, and made a real brotherhood out of every community. Masonry believed in the brotherhood of man, hence their offer to the Red Cross.

This is the background, in front of which this story is told. From April 1917 to November 11, 1918, girls from eight to ten years old came to the Temple. It was my good fortune to know many of them. After the war, many of them would come in to see me. I thought I could see that it helped the girls to be in this atmosphere, even for a little while. Why not take the youth of our country now and form them into Assemblies, with the idea of peace and beauty as their goal. The Worthy Matron of my Eastern Star chapter asked me to speak before the chapter with this thought in mind. I did so, and was practically drafted to form an organization for teen age girls. I began work on it immediately. In the meantime, I had resigned as Secretary of the Scottish Rite Bodies and had gone back into the active ministry of the Christian Church. I dictated the ritual to my stenographer, and we completed it in one day; then glancing over our day's work, here is what we found: The Order of the Rainbow for Girls, with a ritual written and developed around the colors of the Rainbow. We copied each of the speaking parts, and the officers and members of South McAlester Chapter exemplified the work for the first class of 171 girls.

Membership in Rainbow is made up of girls from Masonic and Eastern Star homes and their girl friends who can be recommended by a Mason or an Eastern Star. Its ritual is secret and its exemplification can be witnessed only by Master Masons, Eastern Stars, and Rainbow Girls in good standing. The Order seemed to

be very popular from the start, and it became necessary to form a governing body, which we did. I invited outstanding Masons and Eastern Stars to become members of this governing body, among them William Perry Freeman, 33°, a Past Grand Master, Judge William Eagleton, 33°, a Past Grand Master; William Mose Anderson, 33°, Past Grand Master and Grand Secretary; Mrs. M. Alice Miller, Past Most Worthy Grand Matron, O.E.S.; Mrs. Annette B Ehler, Past Grand Matron and Author of the Grand Chapter Blue Book of Oklahoma; Mrs. E. Agnes Cameron, Grand Treasurer of the O.E.S.; and Mrs. Sarah Church, Worthy Matron of South McAlester Chapter No 149, the first sponsoring body.

As the other states came in to Rainbow, Supreme Deputies were appointed, always outstanding leaders in the fraternal world. In the Supreme Body there can never be more than 50 members, and these serve for life, or during the time they remain in good standing. In the Supreme Assembly, there is at this writing 25 Supreme Inspectors and 19 Supreme Deputies. An Inspector is an Active Member of the Supreme Assembly, elected to life membership by the Supreme Members. However, the first Active Members were appointed in the beginning. A Supreme Deputy is an officer appointed to represent the Supreme Assembly. Since this article is written for Iowa, our Supreme Inspector there is Mrs. Grace B. Sprecher, Past Grand Matron of the Grand Chapter of Iowa, of Denison, Iowa. Mrs. Sprecher was appointed as Supreme Deputy in 1923 and elected to membership in the Supreme Assembly in 1923. She now holds the station of Supreme Religion.

After the first group was formed Uncle Perry and I went to Oklahoma City to attend Grand Chapter. "Uncle Perry" was Mr. Freeman, one of the most beloved Masons in our State. He told the Grand Chapter what I had done, asked them to listen to my message, which they did, and as a result the Grand Chapter endorsed Rainbow. It was more the faith they had in Uncle Perry and me than in Rainbow, for as yet none of us knew much about what we were doing, but no one could question our sincerity. We were all attempting to render service to the youth of our country, and I am sure there was not a selfish motive in the work we were undertaking.

At the next annual communication of the Grand Lodge, Ancient Free and Accepted Masons, they unanimously endorsed Rainbow. I do not presume to take all the credit for the success of our Order. While I originated the idea and worked out the details of its first Assembly, it has been built by every Grand Matron and her Grand Officers, by every Grand Master and his Grand Officers, since it was founded in the Grand Jurisdiction of Oklahoma.

In the Oklahoma Grand Chapter, Rainbow has grown

up and trained a lovely girl, Erma Rogers, a Past Worthy Advisor of Canton Assembly and our Worthy Grand Matron at this writing. Texas beat us to this honor by two years, for their Worthy Grand Matron, Lollah Mae Vollus, who was Worthy Grand Matron two years ago, is a Past Worthy Advisor of Houston Assembly No. 8 of Houston, Texas.

Starting from Mother Assembly No. 1, here in McAlester, our Order now has 1,784 active Assemblies. It is organized in 42 states and 7 countries outside the United States. The Supreme Assembly permitted the formation of Grand Assemblies in each Grand Jurisdiction, with the girls in charge of their own program, under the direction of a Grand Worthy Advisor. We now have 37 Grand Assemblies. Attendance at these grand sessions, in some of the larger states, reaches as high as 2,500.

The Grand Worthy Advisor of Iowa, Miss Pat Trullinger, presided over the Grand Assembly, composed of delegates from 89 Assemblies, at the annual Grand Session held in Des Moines on June 20-22, 1949. While it is a little difficult to keep an exact membership list, our actual active membership at the present is 130,000, and our majority membership is 500,000. A girl re-

tires from Rainbow when she reaches the age of twenty, or when she marries, at which time she is granted an honorary membership.

Rainbow has an honorary degree called the Grand Cross of Color. This degree is conferred upon members who have given to the Order years of outstanding service. The honor is also conferred upon adults who have assisted Rainbow Assemblies in their program. A successful Rainbow Assembly usually has back of it a group of Masons and Eastern Stars who are interested in the good things for youth.

Many of those who started with us years ago have answered the call of the Supreme Assembly on High. Their places have been filled with brothers and sisters of like standing, in both lodge and chapter, for assembly work with our Rainbow Girls has reached such importance among youth groups that it must be carried on with dignity and fine leadership.

Rainbow is a study of life from the viewpoint of beauty. It is so much a part of the girl life that she fits into its program as though they were both made for each other. It is a wonderful training for your daughter and her girl friends.



FARM

Masonry is ever alert to advance the welfare of the rising generation and thus give them a fair chance in the world. The Masons of the Province of Alberta, Canada, have purchased a farm of 640 acres, near the town of Lethbridge, to educate youths in farming. The cost of the land which is of the best in the province, was \$100,000. It is estimated that the improvements will cost around \$50,000. One contributor, who asked that his name not be revealed, has offered \$25,000 payable over a schedule of years. The rest of the sum was raised by a contribution from each member in the Province. The principal crops are grain, sugar, beets and livestock, all produced on a scientific basis.

MICHIGAN MASONIC ITEMS

At its 105th annual communication, the Grand Lodge F. & A. M., of Michigan made appropriations amounting to \$501,630, divided as follows: \$15,000 for the George Washington Masonic National Memorial, at Alexandria, Virginia; \$20,195 for outside relief, \$109,900 for operational expenses of the Grand

Lodge, and \$356,535 for the maintenance of the Michigan Masonic Home.

Matters approved by the Grand Lodge included a short form Third Degree, advancement of the salaries of Grand Treasurer and Grand Secretary, creation of a sales department for the Grand Lodge, creation of a new Standing Committee on Masonic Service and Education, and a Historical Committee. The short form Third Degree has been in use for some time in Michigan, hence the action of the Grand Lodge was merely the legalization of this procedure.

Hugh J. Johnston of Traverse City was elected Grand Master for 1949-50. He succeeds Dr. Hazen P. Cole of Ithaca.

UNUSUAL REQUEST

Dr. Duncan McCall, who died June 2, 1850, at the age of 26, requested that burial services be performed somewhere around 100 years after his death. It appears that Doctor McCall set out with his father and joined the California gold rush, and he died out there. The records available do not disclose the cause of his death but, on August 19, 1857, a Mr. A. Spinks wrote to Doctor McCall's brother that he had caused to be erected

a stone at the grave of the doctor. At about the same date, but perhaps earlier, a notice was published by Natoma Lodge No. 64, Folsom, California, concerning a resolution to hold a Masonic service for Doctor McCall on the occasion of moving his remains from the Folsom graveyard, "now being dug up for mining purposes," to Mormon Island. The building of Folsom Dam, now in prospect, will cause water to cover all the graves in Norman Island graveyard and Charles G. McCall of Washington, D. C., a grandnephew of Doctor McCall, has requested another Masonic burial when the second removal of his uncle's remains take place. Little did the doctor dream that the removal of his remains for the second time would occasion the third burial service.

VETERAN

Rev. Thomas T. Blockley, who retired in 1948 as Grand Master of the Provincial Grand Lodge of Oxfordshire, England, celebrated his 85th birthday on May 22, 1949. He became a Mason in 1889. He was appointed Grand Inspector General 33°, A.&A. Rite for Berkshire and Oxon in 1936, and is Past Great Prelate, K.C.T.

THE WIDOW'S SON

A sculptured frieze, composed of 178 life-sized figures of the most famous artists of all ages, adorns the Albert Memorial at Kensington, London England. Queen Victoria, caused this stately edifice to be erected in the year 1872, as a memorial to her Consort. At the north-west corner stands "Hiram, the Builder," proudly displaying the model of a pillar capital for the use of King Solomon's Temple. Here is the resolute man—great architect and exemplar—who, rather than betray his sacred trust, preferred to suffer death.

ENGLAND'S TWO OLDEST MASONIC LODGES

The two oldest Masonic Lodges of the United Grand Lodge of England now in existence, and organized under the constitution of 1717, are the Lodge of Antiquity No. 2 and the Royal Somerset House and Inverness Lodge No. 4. Lodges Nos. 1 and 3 disappeared two years ago.

These two lodges meet four times a year to confer the three degrees: Entered Apprentice, Fellow Craft and Master Mason, and installed Master Meetings. These two lodges hold joint meetings once each year. The notices to members are joint and are by "Command of the Worshipful Masters" and signed by each of the two secretaries.

FESTIVAL FOR BOYS

The results of the recent Festival, held in London, England, for the cause of the Royal Masonic Institution for Boys, was most gratifying. The contributions amounted to the grand total of over £213,751, or around \$854,000 in United States money. The results from the Provincial Grand Lodge of Surrey certainly gladdened the heart of Lieutenant-Col. H. A. Mann, its Provincial Grand Master and President of the Festival, as the returns from there showed a total of over £162,235, or almost three-quarters of the total sum. London did not exceed much over £16,004. This low figure was due to the strain from its effort last year when it raised on its own over £262,191. This Festival marked the 150th anniversary of the Boy's Institution.

ONE MASON'S DUTY

There are many Masons who, if not assigned to any particular duty or labor or not selected for any office in the Masonic Bodies, are not discouraged, but search around and look for something they can do that is worth while and that gives the brother a great deal of satisfaction. All Masons can find something to do if they want to, but most of the time it is up to

them to discover for what they are best fitted and what they would like to do.

There has come to notice one of these, Brother Leopold W. Facey, Custodian of the Scottish Rite Temple at Portland, Oregon. His work as custodian does not require all of his time during daylight hours. He is a Past Master of Theodore Roosevelt Lodge 187, A.F.&A.M., of Oregon, and he learned, while serving in that capacity, of a service that he could render and at the same time give himself much satisfaction. He, incidentally, has made quite a record since June 23, 1941 (8 years), as he has conducted the funerals of 268 Master Masons. That is an average of a little over 33 a year. Brother Facey surely gets an immense satisfaction from this labor of love.

100 YEARS

Western Star Lodge No. 2, located at the old mining town of Shasta, California, on May 10, 1949, at the closing of the Centennial Celebration of that Lodge, provided a stainless steel box, engraved with instructions to the officers of Western Star Lodge that it not be opened until May 10, 2048, the second centennial of the Lodge. Neighboring Lodges, including the Scottish Rite, were invited to deposit such articles in the box as might be of interest one hundred years hence.

The Sacramento Scottish Rite Bodies presented for inclusion in this steel box a history of its bodies from 1867, with a photograph of their Temple, and copies of *The New Age* and other papers.

The box was prepared by Henry B. Ronlake, Master of Northern Light Lodge No. 190 at Millville. Victor H. Dahlgren, Master of Western Star Lodge, presided, and the chairman of the arrangements was H. Clay Hopkins. There were several hundred persons present from other Lodges.

100th ANNIVERSARY

Solomon Lodge No. 20, F. & A.M., of Jacksonville, Florida, this year celebrated its one hundredth anniversary. It was a very momentous occasion. Most Worshipful Grand Master A. Wayne Connor and most of his official family were present, together with about 1,200 brethren. An anniversary booklet was issued, very well illustrated and a work of art.

RECORD

There is another old Mason with a record that is hard for anyone to top. This one is Capt. P. A. Perkins, 97 years of age on July 7, 1949, who received state wide recognition for his long Masonic career. He has been a Mason for seventy-three years, and that is a good long time

in anyone's calendar. Captain Perkins received his degrees in Collierville (Tenn.) Lodge No. 152, in 1878, and he still keeps and prizes the apron his father, Dr. P. A. Perkins, wore as a Mason. It is of white and blue satin, trimmed with a gold fringe. His father lost his life in a yellow fever epidemic while serving his people.

PLEDGE OF A MASON

To respect my country, my profession; my fellowmen, as I respect them to be and myself. To respect the right of every man to worship God as he sees fit. To be honest and fair with me. To be a loyal citizen. To speak of my country with praise and act always as a trustworthy custodian of its good name. To be a man whose name carries prestige wherever it goes. To base my expectations of a reward on a solid foundation of service rendered. To be willing to pay the price of success, in honest effort. To look upon my work as an opportunity to be seized with joy and to be made the most of, not as a painful drudgery to be reluctantly endured. To remember that success lies within my own self and in my own courage and determination. To expect difficulties and force my way through them. To turn hard experience into capital for future struggles. To believe in my profession heart and soul. To carry an air of optimism in the presence of those I meet. To dispel all temper with cheerfulness, kill doubts with strong convictions, and reduce action with an agreeable personality. To find time to do every needful thing by not letting time find me doing nothing. To make every hour bring me dividends in increased knowledge and healthful recreation. To keep my future unencumbered with debts. To save as well as earn. To steer clear of dissipation and guard my health of body and peace of mind as a most precious stock in trade. Finally, to take a good grip on the joys of life. To play the game like a man. To fight against nothing as hard as my own weakness and endeavor to give it strength. To be a gentleman, so I may be courteous to man, faithful to friends and true to God.

SCOTTISH RITE

MASONRY IN JAPAN

A short time ago *The New Age Magazine* reported that Freemasonry had begun to function again in Japan. Brother Michael Apcar, 33° Honorary, who had remained in Japan all through the war, secured what assistance he could locate, put out feelers as to getting data on this matter, which resulted in a flood of petitions to the number of 221.

He requested Brother Frederic H. Stevens, 33° Honorary, Deputy in the Philippine Islands of the Southern Jurisdiction, U.S.A., to give him aid and assistance. Cheerfully accepting the request, Deputy Stevens assembled a cast in Manila which he conducted to Tokyo, and they conferred and communicated the Degrees from the 4th to the 32nd, inclusive. Some of the candidates came from far-away Japanese points, including Okinawa.

The detailed report of meeting has been received and this encouraging statement was contained in it:

"The reception of Masonry once again on such a large scale has created a great impact of interest, not only upon the members of the Allied Powers, but also upon the Japanese public, who have shown a keen, inquisitive interest as to what Masonry means to a community. This interest is now being handled by most discreet indoctrination to make available the impending change to the 'Gentlemen's Agreement' made between Masonry and the former Imperial Japanese Government. This change, of course, will be made with the approval of such a policy being acceptable to the Supreme Council."

Preparations are being made now for another reunion next November. It may be by that time the Japanese Government will permit its nationals to become Freemasons.

MASONICALLY SPEAKING

By C. CLYDE MYERS 32°

The Albert Pike Year Book has in it this paragraph: "One man cannot communicate to another his own conception of Deity, since every man's conception of God must be proportioned to his own

mental cultivation, and intellectual powers, and moral excellence." Of course, no one knows much about the Deity. The Mason is required to believe in one God, eternal, creator and ruler of the universe; rather, before a man may be made a Mason, he must so believe. But what manner of person, thing or being must that God be? I don't know, neither do you, nor does any other man. But we all have ideas, and General Pike says our ideas "must be proportioned to our own mental cultivation and intellectual powers and moral excellence." The savage's conception of God is that of a fierce, cruel, vengeful God who has some few superlative savage virtues and many of the weaknesses common to savage life. The idea of God changes for the better as the savage turns from savage ways toward enlightenment. Even among enlightened people there is much difference of opinions to just what sort of a spirit, being or person God is. But we are told that God is the same now that he was when men were savages. God has not changed. Man's idea of him have changed through the ages of man, but God remains the same for us as he was for the savage. Strange, too, modern man with all his knowledge actually knows no more about

God or the hereafter than did his savage forebears. But we like modern man's ideas about God because they are mostly ideas of perfection. That only a perfect, good, just, all-wise God must have.

All Sorts

SUGGESTIVE

The more than usual lack of intelligence among the students that morning had got under the professor's skin.

"Class is dismissed" he said, exasperatedly. "Please don't flap your ears as you pass out."

FICTION

Editor: "Have you ever read proof?"
Frosh: "No, who wrote it?"

ABSTAIN

A portly woman had, by mistake, taken a seat in a railway coach reserved for smokers. With unconcealed indignation she saw the man next to her fill his pipe.

"Sir," she said in frigid tones, "smoking always makes me ill."

The man puffed contentedly before replying: "Does it, ma'am? Well, take my advice and give it up."

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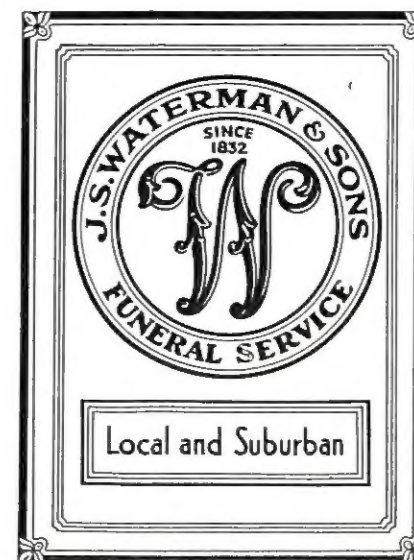
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